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the decision. So Lord Halifax argues, and those who are not obsessed with the notion that, unlike other things human, the papal mind cannot change, will at least perceive that his hope is not wholly baseless.

Lord Halifax was severely condemned for his part in the business, and his loyalty to the Anglican church was impugned. This book resembles Cardinal Newman's *Apologia* in one respect. It establishes beyond all question the sincerity and consistent loyalty of its saintly author. No one can read it through without recognizing in Viscount Halifax one of God's noblemen: a man of lofty inspirations, transparent sincerity and charity, and rare devotion.

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### A NEW HISTORY OF THE EASTERN ROMAN EMPIRE

This volume is not a history of Byzantine civilization.<sup>1</sup> Such a history, Professor Bury thinks, cannot be written for a long time, not indeed until many specialists have accurately traced the curve of the whole development. He is no doubt correct, but since this work cannot be done in our time, it is very gratifying to have the best interpretations of a competent scholar of such sources as are available on a period that to most readers is not well known. It is more than twenty years since the author published his *History of the Later Roman Empire from Arcadius to Irene*. This volume is a continuation of that work, but on a larger scale. It covers a period of two generations—from the Fall of Irene to the Accession of Basil I—802 to 867. For the sake of convenience he calls the period the Amorion epoch.

Professor Bury, as is well known, combines with exhaustive scholarship the charm of literary style, and in his four hundred and fifty pages he surely comes very near to giving us a lively description of Byzantine civilization during sixty-five years. The earlier chapters treat of the emperors, their methods, their brutalities, and their achievements—also of the revival of iconoclasm. He then turns his attention more especially to financial and military administration, the Saracen wars, the Saracen conquest of Crete and Sicily, relations with the Western Empire, Venice, Bulgaria, the conversion of the Slavs and Bulgarians, the empire of the Khazars, and the peoples of the North.

The closing chapter on "Art, Learning, and Education in the Amorion Period" is very interesting. For example, the impression has been

<sup>1</sup> *A History of the Eastern Roman Empire from the Fall of Irene to the Accession of Basil I.* By J. B. Bury. Macmillan, 1912. xv+530 pages. \$4.00 net.

general that iconoclasm destroyed art—but here we learn that exactly the opposite was true. The iconoclasts limited their destruction to Christian art, and even here the most that can be said is that it resulted in the destruction of Christian sculpture. They not only did not destroy secular art, but positively encouraged it—and the probability is that if they had not attacked the very inferior Christian art the world would have been satisfied with it, and the superior secular art would have had no development at all.

We are to understand, too, that education and learning attained a very high degree of excellence, in striking contrast to the prevailing contemporary barbarism of the Western Empire. Yet in all this great number of scholars and in this atmosphere of culture not a single creative genius arose whose creations could command the interest and respect of the whole world and of all time. "The higher education was civilizing but not quickening; it was liberal but it did not liberate." The human spirit was hampered by two authorities—the authority of religion and the authority of the ancients. "The great Greek thinkers proved powerless to unchain willing slaves, who studied the letter but did not understand the meaning. . . . Age after age innumerable pens moved, lakes (*sic*) of ink were exhausted, but no literary work remains that can claim a place among the memorable books of the world."

There are twelve appendices, a very complete bibliography, and English and Greek indexes.

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## BRIEF MENTION

### OLD TESTAMENT

HOLTZMANN, OSCAR. *Der Tosephtatraktat Berakot*. Text. Übersetzung und Erklärung. [Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, XXIII.] Giessen: Töpelmann, 1912. xvi+99 pages. M. 7.

Beer and Holtzmann are editing a complete edition of the Mishna. Older than the earliest commentary on the Mishna is the Tosephta—a kind of supplement to the Mishna. Like the Talmud the Tosephta presupposes the text of the Mishna. It is based for the most part on the same authorities, namely, the Tannaites. A knowledge of the Tosephta for an understanding of the Mishna is more important than a knowledge of both Talmuds. The significance of a knowledge of the Mishna for the understanding of Judaism is self-evident; and its value in a correct understanding of early Christianity is being recognized more and more.

Up to the present no printed text of the Tosephta has ever appeared. Holtzmann gives us such a version of the Traktat Berakot, after the text of Zuckermann (Pase-walk, 1880) without the variants. It is printed in metrical lines to display clearly